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ABSTRACT

This report examines leadership and the impact of a leadership-education retreat through the eyes of six undergraduate college men who participated in the Institute of Men of Principle at a Midwestern College. The report relates the results of a study on what influences shaped the definition and experience of leadership for the participants of the institute. Data were collected from entry and exit interviews and from field notes made from observations of the participants during the 5-day curriculum. The study found that early socialization experiences are paramount. In addition, participants uniformly struggled with assuming and keeping the role of leader. Being a leader also played a crucial role in the self-esteem of the participants. Analysis of the curriculum revealed that the application of leadership and leadership theory during hands-on activities was effective in shaping the view of leadership. Viewing leadership as needing to be congruent with personal values and as the process of an involved team were the strongest consistent changes in the participants' views. The case is made for qualitative and longitudinal investigation for assessing leadership education programs. (Includes 2 appendices and 28 references.) (Author/WFA)

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Voices of Leadership

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Abstract

This study examines leadership and the impact of a leadership education retreat through the eyes of six undergraduate college men who participated in The Institute for Men of Principle at a midwestern college. What influences shape their definition and experience of leadership? Entry and exit interviews were conducted along with field notes from observations of the Institute during the five-day curriculum. The study finds that early socialization experiences are paramount. In addition, participants uniformly struggle with acquiring and keeping the role of leader. Being a leader also plays a crucial role in the self-esteem of the participants. Analysis of the curriculum reveals that the application of leadership and leadership theory during hands-on activities was effective in shaping their view of leadership. Viewing leadership as needing to be congruent with personal values and as the process of an involved team were the strongest consistent changes in participants' views. The case is made for qualitative and longitudinal investigation for assessing leadership education programs.

Voices of Leadership

While browsing the local bookstore or contemplating job-related seminars, we are bombarded with information on leadership and leadership education. The concept of leadership has worked its way into local school districts and is a burgeoning phenomenon on college campuses. Despite the preponderance of the emerging field and countless leadership education offerings, we know very little about the influences that shape one's image of self as "leader" and even less about the impact of the efforts to teach leadership.

Anthropology, sociology, psychology, economics and business management, political science, education, and social psychology have informed current understandings of leadership. Despite the large number of fields contributing to a conceptual understanding of leadership, the research and findings have not produced an integrated understanding of leadership. This has led many to conclude that the field is filled with inconsistencies, is in a mess, and unable to even define leadership (Borwick, 1995; Klenke, 1990; Sorenson, 2000).

Despite the lack of apparent agreement on a concise definition, there *is* consensus about the nature of leadership. Most modern theorists converge on the idea that leadership involves an influence process or influence relationship between two or more people. Most would also agree that leadership entails some facilitation of a group involving the accomplishment of a communal task (Alvesson, 1996; Bass, 1990; Fleishman et al., 1991; Rost & Barker, 2000; Wren, 1995).

As difficult as it may be to arrive at a common definition of leadership in the literature, looking at how it is taught is an even greater challenge. The seminal Bass and Stogdill's (1990) *Handbook of Leadership* illustrates this. In its 1182 pages, only six

paragraphs were devoted to secondary leadership education, five to higher education, and five to leadership education in continuing adult education and community-based programs. Along with the difficulty of defining leadership is the concurrent struggle of whether it can or should be taught. Although leadership education has been with us since the time of Plato and appears to be attracting widespread attention, only recently have scholars and educators begun to ask questions about leadership development. Is leadership learned? Can leadership be taught? Does it belong in our schools? (Brungardt, 1996; Hackman, Olive, Guzman, & Brunsonm, 1999; Watt, 1995)

While some believe that leadership training is nothing more than a popular fad, lacking theoretical grounding and sound empirical support, leadership education appears more prevalent than ever. The teaching of leadership appears to have a solid base on American campuses and appears to be growing with over 800 programs existing on college campuses today. There are societal and cultural factors that are probably adding to the phenomenon. Burkhardt and Zimmerman-Oster (2000) claim that "the American public perceives a crisis of leadership in our nation" --a perceived crisis that has spawned programs and initiatives at all levels of education (Burkhardt & Zimmerman-Oster, 2000, p. 2).

There is general awareness of the growing extent to which leadership is coming onto campuses. It is not easy, however, to speak with unanimity about *how* it is appearing. One of the first to look at the leadership education phenomenon, Breen (1970) found that six programmatic commonalties emerged in leadership courses and programs at the time: students were involved in the planning, whatever exists was run by student activities departments, the best ones cost money, weekend retreats were the most

common setting, emphasis was on small group experiential and interpersonal activities rather than theory, and extensive feedback sessions were key. Breen offers commonalities but no specific evidence to suggest whether or not the programs he reviewed were successful at actually teaching leadership. This is consistent with the absence in the literature of assessments of leadership education programs.

The most notable exception to the relatively small number of assessment studies done since Breen's work is the initiative by the W.K. Kellogg Foundation. Kellogg funded projects between 1990 and 1998 that focused on leadership development in college-age young adults. After conducting on-site visits, qualitative and quantitative analyses, and interviews, The Kellogg Foundation evaluation team recently released the results of their review of the 31 leadership programs they funded in the past decade.

The evaluators found that the most successful leadership development programs are effectively situated within a specific context. This context includes the following elements: There is a strong connection between the mission of the institution and the mission of the leadership development program; the program's approach is supported across the institution and includes an academic component as well as theoretical underpinnings that link curricular and cocurricular activities; the program has an academic home above and beyond the departmental level-ideally, under the auspices of both academic affairs and student affairs; there is strong leadership for the program, often a tenured faculty-level director with research expertise in leadership or youth development, or a highly experienced member of the student affairs community (Burkhardt & Zimmerman-Oster, 2000).

The Foundation looked at the common practices found in programs that they considered most successful. These components are listed next to the commonalities found 30 years earlier (see Table 1).

Table 1. Components of Successful Leadership Education Program

Findings of Daniel Breen (1970)	Burkhardt & Zimmerman-Oster (2000)
Students involved in planning *Run by student activities department* *Emphasis on small group experiential and interpersonal activities rather than theory* *Regular feedback sessions* The best ones cost money Weekend retreats as a setting	*Student leadership of programs* *Faculty involvement and incentives* *Outdoor activities* *Service learning and servant leadership* *Self-assessment and reflection* Intercultural issues Skills building &problem solving Community involvement Public policy Target training and development Student recognition Cocurricular transcripts and portfolio work Capstone experiences

Note. Italics indicate similarities.

Comparing the common practices from 1970 to those deemed successful in 2000, it is clear that all the elements found by Breen have been listed in the Burkhardt and Zimmerman-Oster findings. Although not specifically listed, current leadership education programs generally do have fees attached and a retreat setting is the norm. The differences would suggest that leadership education, or at least successful leadership education, has evolved to include specific skills training activities, a greater involvement in serving the larger community, affirmation of student participation, and direct connections to their lives as students and emerging involved citizens.

Although Swatez (1995) cautions against an assembly line conception of leadership education, there seems to be a growing consensus, fueled by the Kellogg

findings, about what kinds of programs and curricular elements foster success. When you examine the Kellogg findings in light of other current programs, they all start to look alike. "The transformational-charismatic-values based leadership paradigm is the current poster child of the 'new paradigm' theories (Lowe & Gardner, 2001)." These programs usually involve a period of self-assessment and values clarification, development of leadership skills, a discussion of the needs of the organization, setting a mission statement or goal, creating an action plan for success, and contributing to the community at large. But how do we really know this works? How do we know if the success is due to the curriculum or some other constellation of personal and group dynamics?

While there is growing consensus in the literature and in practice about what current programs should look like, there appear to be two areas in the research on leadership education where there are obvious gaps. The first problem with leadership education is that there has been little assessment of the initiatives. Many recent researchers have been calling for large-scale studies into the impact of this type of curriculum on students. Whereas much assessment has occurred in the business world to test theory, virtually none has happened in this field. We don't know what is really happening in these programs, especially with college students (Brungardt, 1996; Buckner & Williams, 1995).

Second, in addition to this lack of assessment, many researchers are beginning to question the type of assessments being used and the information they yield. What little qualitative inquiry does happen is usually in the form of brief surveys with no interviews. These questionnaires tell us some things about the impact of the experience: changes in willingness to lead, understanding the basic concepts of leadership, growing clarity of

personal mission. However, we are learning nothing of the rich and complex experiences that shape a student's image of self as a leader over time. What we are getting, if anything at all, is assessment which is a brief snapshot of students' views that provides superficial assessment and begs exploration of a deeper picture (DePree, 1992; Lowe & Gardner, 2001; Rost & Barker, 2000; Wheatley, 1990).

Within the past eight years, the second gap is beginning to get attention as researchers investigate the nebulous areas of self-knowledge and self-leadership. What is going on in the inner world of these student leaders? Are they bringing a myriad of personal or psychological factors to the table which shape their leading regardless of or in spite of the educational programming? What are the deeper motivations that propel students to lead and how does that interact with the curriculum? (Borwick, 1995; Chemers, 1993)

Howe (1996) reflects the new movement to the "inner":

> Even as leadership studies appears to be moving increasingly away from the individual-as-leader toward leadership teams, there is, at the same time, increasing consideration of the place of self in leadership, particularly in terms of self-knowledge and self-leadership...Unlike the older focus on the individual leader, which emphasized the heroic proportions or power of that individual, the new focus on self tends to look to the integrated, self-aware, empowered, expansive person and the consequent capacity of that person to give to others, to serve others, or to make leaders out of others (Howe, 1996, p. 46).

An investigation into aspects of self-knowledge has been left out of research on leadership education. If we agree that people are transformed by leading and leadership education as Bass (1990) and Burns suggest, how do we know that it has happened? In what ways are they transformed (Burns, 1978)?

There are those who are encouraging us to take this one step further and penetrate the socio-psychological and unconscious dynamics that shape leaders and leadership. Cashman's "Leadership From the Inside Out" (1999) is just one example. Other examples are investigations into issues of warmth and achievement demands of parents, people who have overcome early hardships to become leaders, and the copying of popular early role models (Cashman, 1999; Cox & Cooper, 1989; Hartman & Harris, 1992; Klonsky, 1987; Lowe & Gardner, 2001; Sosik, 2000; Zacharatos, Barling, & Kelloway, 2000). The research gaps in assessment and personal-psychological dynamics are related in that not only do we not know how effective leadership education programs are, we are not even undertaking the kinds of research methodologies that will get us to deeper understandings.

There is virtually no qualitative research in the field using extensive interviews and narratives, especially when this is coupled with participant observation. In this paper I offer an in-depth look at how six male college students relate to their role as leaders and the key life influences that shape these perceptions. By conducting extensive entry and exit interviews and following the participants through a leadership education institute, I aim to advance new understandings of the impact and efficacy of this experience on the participants. The questions I explore are: What are their definitions of leadership? What motivates them to lead? What is their image of self as leader? How effective of a leader

do they believe themselves to be? How willing are they to engage in leadership? What fears do they have in leading? What do they hope to gain by being a leader? By asking these questions before and after *The Institute*, we learn about leadership and leadership education through a unique, personal, and more complex lens. In addition, this work provides a framework for continued investigation into this little-understood phenomenon.

Method

College men from the U.S. and Canada have participated in *The Institute for Men of Principle* on a Midwestern campus since 1999. Each summer undergraduate members of the host fraternity gather for sessions of this leadership training institute. Each session runs for five days and includes about 60 participants.

Participants are selected to attend in a variety of ways. For the most part, the process is one of self-selection. *The Institute* is advertised in mailings, a website, and in personal recruitment efforts, and up to three members per chapter/college are allowed to attend one of three sessions. For those who do not self-select, these participants are often recruited by local alumni, former participants who currently are leaders within chapters, staff members of the fraternity, and university greek affairs personnel who are aware *of The Institute*. Usually, the undergraduate has shown some leadership potential by holding an office in a chapter or on campus and they seek to accentuate their skills and abilities.

After permission was granted by the host fraternity to use the 2001 *Institute* as a site for research, I sent out an invitation to all students scheduled to attend, introducing myself and briefly describing the aim of my study--to garner their thoughts about leadership before and after *The Institute*. I also spelled out the requirements of

participating, which essentially included agreeing to arrive early and stay late so as to be able to participate in entry and exit interviews.

It is important to note here the limited sample that my participants represent. All six college students are white, male, and already identified as leaders and in a leadership role. They are not fresh to the conversation on leadership and some have had leadership training experiences in the past. These factors limit the scope and generalizability of the study.

Participants

Of the 60 registered participants, six responded that they would like to be in the research, which was the sample size I was intending. The low response rate was surprising and could limit findings. Most of the students were involved in preparations to take final exams when they received the invitation, which would have reduced their willingness to participate in the research.

Arrangements were made for each of the six participants to arrive the night before the start of *The Institute*. The interviews were conducted at the international headquarters of the fraternity. This allowed for a quiet setting and privacy that was conducive for audio-recording.

These six pre-experience or entry interviews were conducted in the afternoon and evening and lasted from 45 to 75 minutes each. Each participant signed a consent form allowing for the taping of the interview and for the use of their actual names in all parts of this paper and any subsequent publications.

The Institute

The Institute emphasizes the five fundamental practices of exemplary leadership presented by Kouzes and Posner (1995) in "*The Leadership Challenge*": Challenge the Process, Inspire a Shared Vision, Enable Others to Act, Model the Way, and Encourage the Heart.

The Institute is designed so that there are large group sessions and small group sessions rotated throughout. The schedule of activities for each day is in Appendix A. Each participant is assigned a "chapter" and stays with that small group through the programming. With permission from the facilitators and clarity about my role as observer, I was assigned to Chapter One.

Knowing that my research would be enhanced by following the participants I had interviewed, I had asked that those who were participating in the study be put into the same small group. Five of the six were in Chapter One. One member was not because he was from the same university as another participant in this study, and the facilitators separate participants from the same university.

Data Collection

I observed participants through almost the entire five-day *Institute*. The only time I was not present was during one morning session when I was reviewing the entry interviews. I took extensive notes, which I recorded in a field note journal. Some examples of these would include descriptions of the activities, comments from the participants which related to issues raised in the entry interviews, and personal reflections on group dynamics. I was careful throughout not to interfere in the dynamics of the activities, though I certainly sensed on the first day or two that they were sensitive to being observed.

After *The Institute* concluded I conducted four exit interviews, once again recorded off campus at the fraternity's headquarters. The final two interviews were conducted the following week. One was done in person in my office at The University of Michigan, and the other was an arranged phone interview.

Data Reduction and Analysis

Upon completion of the interviews, professional transcriptions were made. The next step taken before analysis was to clean up the transcriptions so they accurately reflected the words and references used. In addition, I transcribed my field notes. All the transcripts were further prepared by formatting the documents to leave large margins on the right side for analysis and notes. Once this was complete I began analysis.

For data analysis, I used procedures recommended in Cresswell (1988). The first step was to read the 155 pages of interview transcripts and 14 pages of field notes without notation. Next, I read them again and highlighted words and phrases that struck me as important, guided by concepts from leadership theory. In the next reading I wrote key words and phrases in the margin on the right side, then I constructed a concept map of my margin notes. This concept map served to help me create the emergent codes of section (3) in Appendix B to be used in qualitative analysis using NUDist software. The process of coding was emic in that I allowed the themes to emerge, rather than creating them *a priori* based on the literature on leadership.

One problem that emerged in the coding was that I had not adequately segregated out power as a theme. I had hoped to merely reflect this dynamic in styles of leadership. By the middle of coding the second participant I realized I needed to add power, so I recoded what I had previously done.

Once the entire database was coded I began a systematic analysis of the data. I created a matrix for each participant reflecting his answers to each of the seven main questions before and after the experience. This allowed me to track how each participant was responding to the common questions. After studying the answers organized in this manner, I added a column to the right to monitor changes in answers and emergent themes before and after *The Institute*.

Through two intensive interviews and five days of field notes, I had uncovered many of the participants' attitudes and beliefs about leadership, related key relationships and life experiences that shaped their definition, and captured epiphanies about their life and world view as it related to leadership. I witnessed them learning about leadership concepts and watched them as their ideas evolved. I also had a sense of their motivations to lead and models of leadership they had learned.

I then became concerned that my entry point--the experience of each individual, might cause me to miss something had I looked at the data from the perspective of the emergent themes. If I entered the analysis via the themes rather than participants, might I uncover commonalities or inconsistencies? This led me to then create a data report of emergent themes that ran across the 12 interviews and field notes. I no longer was looking to the individual stories but rather the story of the common themes. I repeated the same process of analysis related earlier: read through 155 pages of script organized by emergent themes, highlighted key sections, made margin notes of key words, and a concept map of key words. After completing this process, though time consuming, I was confident that I had, indeed, captured with sufficient depth and understanding the emergent themes and changes within the context of the individual case study. I decided,

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then, to use the lens of the individual participant by presenting short case studies to illustrate the emergent themes and findings.

Results

What follows are six cases that highlight the coherence of experience the participants had around the themes that emerged in the interviews. In presenting, I do little interpretation. After presenting the cases, I report a cross-case analysis drawing similarities and differences.

Themes

Before presenting the case study analyses, it is important to understand the emergent themes that cut across the experiences of the program's participants which shed light on the impact of the leadership education experience as well as the nature of leadership itself. Among the six participants, four clear themes emerge. The influence of *early socialization* on their image of what a "leader" is and does is paramount. Within this context, family dynamics, religion, key role models, and athletics were unanimously mentioned. The second theme deals with the *acquisition and congruence* of the role of leader on the participant. Issues of *power and control* were evident as the participants reflected on performing the tasks of leading. Finally, being a leader clearly had a *personal/psychological* benefit for all involved.

Early socialization. Family dynamics weighed heavily on the early socialization of each participant into the role of leader. In each case the influence of parents and/or a sibling set the stage for a dynamic that played out in the participants' image of self as leader. Surprisingly to me, the participants unanimously reported the role of religion and various religious images. Religion impacted the choice to lead, provided a rationalization or

purpose in leading, and often grounded the participant in the role. Without exception, each participant cited a key role model or models that they emulated while being a leader. This was often a family member, but teachers, coaches, athletes, and other members of their fraternal organization were cited.

Acquisition and congruence

In all cases participants talked about and struggled with the notion of how people are deemed leaders and whether or not they were deserving of or comfortable with the role. The acquisition of the role often happened early in life and each has been performing it for years, though they were frequently unclear how and why this happened. In addition, as they reflect upon themselves, they wonder if they really are leaders and, if so, how are they going to hold onto the position in the months and years to come.

Power and control

All the participants talk about styles of leadership, but essentially the issue that arises is their use of power and control while leading. Each offers a justification and qualification about the power dynamics inherent in leading. While some exemplify an authoritarian style and others much more democratic, each is aware of the influence relationship involved.

Personal and psychological benefit

A final theme that emerges is the personal and psychological benefit that each participant received from leading. Whether it is continuing the love and self esteem fostered by their upbringing or making up for what they didn't receive, each participant in a sense "used" leadership to meet personal needs or a perceived lacking in their life.

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As each of their stories is related, I weave in the impact of the curriculum on the participant. While it is clear that the major features and dynamics of leadership did not change, each participant cited changes and a perceived benefit from being a part of *The Institute*.

Case Studies

Brad

Growing up as a twin was the defining relationship of Brad's life. He remembers from his earliest days the desire to compete with, beat, and one-up his twin brother. This is a competitive dynamic that is intact even to this day. While acknowledging that his parents and religious upbringing helped him learn "right from wrong," Brad very much sees his relationship with his brother as foremost in shaping his leadership abilities and traits.

This framework for leadership is seen in his definition of a leader as "somebody who has the ability to take charge and get others to go along." This often was played out with kids on the block as a child and later in athletic pursuits. Indeed, before the start of *The Institute*, he stated that he finds the challenge of leading a group of leaders "gripping and exciting," especially "the competition when others may even be better."

Brad has a strong, physical presence that dominates the room. He and his twin also enjoyed a stint as Abercrombie and Fitch models. Blessed with an amazingly deep voice, a large build, and athletic prowess, these fed his instincts to lead and helped him establish and maintain his leadership position within his peer group of high school and college men. He knows he has a charisma that stands him apart. However, he also knows his leadership is not grounded in something deeper and in interviews relates that

he fears losing the special status he now enjoys. "I wish leadership was this little glowing ball that I can ingest so I know that I have it."

At a very early age everyone called Brad a leader, but he was very confused as to why. Convinced there is "something very superficial about being a leader," he's always felt a bit uneasy with the label. Brad sees this label as a gift, but stresses that it is not useful unless he learns how to *use* it. Although he cites famous athletes and coaches as models, he really looks to himself as a model of leadership. One problem with this highly independent model is that he states, "It's like I have a machete and I'm blazing a path and everyone's following...but I have no direction." In addition he states, "making the right decision rarely enters my mind."

Brad knows that he has "it" but is unsure what that is. He sees himself in a precarious position because if his leadership is based on good looks, physical presence, his voice, and good grades, he understands that he may not always have these. On some level, Brad knows his leadership is superficial and that this can hide many failures. He approached *The Institute* in the hopes that it "doesn't all collapse."

The personal ego benefit for Brad really comes from the competing and winning. His sense of self comes from pushing himself and others to higher goals or accomplishment. Brad has always wanted to be "the one." Being up front was the key, whether it was basketball practice or riding bikes in the neighborhood. Leadership is about power and being in control. Feeling sorry for "weak people" Brad insists that, although he always leads, he doesn't intimidate and models behaviors that are critical to the success of his team.

Whether it is "egotistical or selfish" Brad willingly takes advantage of power that comes with the spoils of the surface features of leaders. During the Board of Directors activity participants are asked to list the key role models and mentoring influences in their life and sit them in appropriate place on their Board. The first to offer a response to the small group, he quickly asserted, "*I* sit at the head of my Board."

Influence of the Institute. The most important activity for Brad during *The Institute* was the low ropes course. Blindfolded by the facilitator for "being a little too much of a leader," he was forced to rely totally on others for the success of his team. It showed him that he "can't get the job done by himself."

Brad realized after participating in *The Institute* that the sports model of leadership that he had been operating under actually was "oppressing others." He related that former Chicago Bulls coach Phil Jackson was able to make the Bulls champions once he got Michael Jordan to realize this same lesson. This awareness early in the program opened Brad's eyes to other ways of leading and framing leadership. He began to see leadership as a relationship among people where communication and mutual encouragement and effort led to success--for the individual, the team, and the organization. He still held on to his position of power and stated that increasing his communication skills and encouraging the heart of others would help him "mold" the group to accomplish his goal.

The greatest impact the overall program had on Brad was his new awareness that leadership is not superficial but values-based. This epiphany came when the participants analyzed their ritual in the organization's private ritual hall. He said it was a "spiritual experience" where his inner and outer came together. He realized that if he led from core

basic principles he was on solid ground regardless of how many followers he had. Convinced that you "got to be principled before you lead," he stated that connecting his actions as a leader with deeper principles is where *real* leadership lies. "Power is not as good as deeper change" was one of Brad's reflections that emphasizes this point.

This led Brad to conclude that he wanted influence more than control and that he appreciated and wanted to employ the different styles of leadership that he and other leaders could employ. Since *The Institute* Brad has reconnected with his twin brother in an interesting way. He still sees them on parallel paths to success, but feels he has "caught up to him" in terms of integrity and inner growth.

Tyler

Anderson Island, Washington is where it all began. Saying, "It was like *Lord of the Flies*," Tyler learned that there were those who were a "cut above" and that he was one of them. Those early days laid the groundwork for success throughout his schooling years. Having a mom as a buddy and a dad as a role model were critical in his image of leadership and represents some of the ambivalence with which he holds the definition.

Tyler's father is a "self-made man" who had a vision for what family and home would look like on Anderson Island. Modeling self-sacrifice, hard work, and integrity, he also poses a bit of tension for Tyler because "we are exactly alike." His parents pushed him to be like Harry Leons, a local athlete who went on to play professional football. Tyler remembers being in the stands and hoping someday to be like Harry. Harry was a model of the ideal leader. He was smart, humble, successful, athletic, and well rounded.

Tyler, indeed, did grow up to become like Harry. As Valedictorian, accomplished pianist, and quarterback of the football team, he displayed the same grit and determination that his dad and Harry showed.

His mom in many ways provided that balance and caution that a quest for leadership might encourage. His competitive nature is mellowed by his ability to listen and embrace others of all backgrounds. "I exude understanding." Tyler wants a successful life. His role models are models of success. Blending the roles of his parents with the example of Harry Leons gives him the ego identity he seeks. Being a leader that is balanced is his goal.

He is very willing to be a leader and says it is a "great feeling being trusted to lead right." Tyler is very careful to make sure that he arises naturally to a position of leadership. "I want to show who I am and be selected by the group before I take over." Once selected, it frees him up to do the leading.

Tyler is conflicted about the power and influence that comes from leading. The most vivid example is his relationship with his little brother. Frustrated that his brother rejected his leadership, Tyler continued to try and lead him. By coming down on him "like a father" he realizes that he hurt the situation and was personally hurt in return.

Influence of the Institute. The curricular impact for Tyler was in some ways just "giving names to things I already knew." He had a clearer vision of leadership and was more motivated to engage in leading because "I know what I'm doing now." Tyler remained conflicted and curious about the role of his personal ego. " I have a low ego, which is good, but I need to get more of a...fire. I am still me, but I'm going to explore different styles because it's so necessary to be a successful leader." He also realized he

needs to encourage people more and help them see "your vision" once he's arisen to a leadership position. This reminded me of his struggles to lead his brother.

Tyler related that he now sees that "leadership is not a competition." In addition he had less fear in leading because he knows the psychology, styles, and change theory more and has picked up more tools and skills. He also benefited from seeing different styles being effective in leading others, but insisted, "I still have to be me."

Dan

"Never being satisfied" is one way that Dan frames his perspective on leadership. Perhaps this is best related to his use of leadership as a way out of a troubled and difficult childhood, which included the use of drugs.

Dan's early socialization clearly laid the groundwork for his vision of leadership, his need for leadership, and his struggle with leadership. A gregarious, engaging, verbal young man, I was caught off-guard towards the end of the exit interview when he related the turning point in his life. Feeling "very alone," Dan attempted suicide at age 14. After this he threw himself into church leadership training and a host of school activities, including athletics, student government, and theater.

Dan's grandfather was his hero. He was a military general and a great leader, but most importantly he was loved by the people above and below him. Dan sees this affection as critical in being a leader. His brother was a leader but lost the respect and affection from those he led, and this remains a fear and caution for Dan today. His brother's loss of affection from his followers represents the conflict in Dan taking on the role of leader. He is petrified of losing "it". "Owning leadership means you could lose it." Dan related, "My greatest fear is being alone at the top as a leader and a person."

Dan would rather see himself as a humble servant, yet he has always struggled with managing his draw to the limelight with his inner desire to be "backstage." In a sense, being backstage doesn't fill the more compelling need he has to lead. Issues of power and control operate for Dan in service of his needs being met. Being able to be "a Nazi or a loving leader" depending on the situation, Dan is able to take on powerful positions in a variety of settings. He related several times that he is afraid when he leads, but is strongly drawn to do so anyway.

Dan expressed deep disappointment on the "superficiality of leadership." He was jealous of Brad (participant reported earlier) being anointed a leader just because he was tall, good-looking, and well built. He was surprised that others automatically followed Brad, and disappointed in himself for doing the same. Although he found out that the trust people had in Brad was well deserved, it gave him great pause.

The personal and psychological benefits in being a leader are clear with Dan. One of the most obvious examples is when he started what was eventually known as the "Fat Kids Club" at college. For oversized kids just trying to feel better about themselves, Dan saw a lot of personal benefit in the support he received there.

Influence of the Institute. The biggest impact of *The Institute* for Dan was that he had others he could call on for support. He realized that in employing a different leadership style in which he wasn't leading alone allowed him to have less fear in leading. Stating "true leadership is earned" Dan was encouraged to do more "inner work first" and become a better and stronger person. He would do this by examining himself and the ritual and principles to which he has pledged himself. While still reluctant to fully accept

the label of "leader" because of his fears, he realized that "want(ing) to serve is enough" and "I don't always have to lead."

The Human Knot activity and Common Currency activities showed him that "communication is the key" to understanding each other and to leading effectively. In each, he saw how trial and error at talking your way through a difficult group task was the only way of accomplishing it. Finally, he realized that leading others and "motivating people towards a common goal made things better for others, and for me."

Mike

The foundation of Mike's view of leadership was shaped by two key events in his young life. At age two his father, a successful psychiatrist, was involved in a major car crash. In seventh grade he returned home from school to find out his parents were divorcing and he would be changing all his classes in school the next day. This was the beginning of Mike's inner and outer search to make sense of his world--one he did by embracing a view of himself as leader. Identifying with Conan and "having no fear of pain," Mike set out on an independent journey and "learned to depend on myself." Claiming "sports helped me to cope," Mike's self esteem was built initially through great success in sports. As a captain in athletics and current college football player, he carries a strong presence in a room.

Far from falling into the persona of "jock" Mike is amazingly giving and balanced. When speaking with him it is clear that he is a confident, charismatic, and verbal leader. Claiming he "always wanted a brother" and that "all of his friends were girls," Mike exudes a caring and engaging side. Mike credits his emergence as a leader to his leadership education teacher in high school. Spokane (WA) schools has a program

which nurtures leaders and offers academic credit for courses. Mike took five straight leadership courses in high school. Some of these included independent study and community service learning projects.

In many ways, Mike now emulates his teacher. He defines leadership as "putting your words and morals into action" and is proud of his ability to stand up and take a risk. He loves learning about people and traces this to his classes and to the discussion about divorce in bible and circle talks at his high school youth group. His leadership teacher, "a second mom to him" adopted a troubled kid and was a model of giving to others, even through the death of her own husband. This relationship has paid off for Mike. Involved in community service organized by the coach of his college football team, Mike has "adopted" a three-year-old named "Carlos." Carlos "kept all the pain inside." One of Mike's proudest moments was when he had earned the trust of his young companion who finally opened up and cried.

Mike willingly accepted the mantel of leadership that came his way as he developed athletically, socially, and academically. Being amazingly well-grounded, Mike states, "This is how I think and feel. I know who I am." Having "Catholic morals" and being willing to "stand alone for righteousness," he acknowledges that leading is sometimes a difficult thing. Mike is estranged from his older sister, who had a baby out of wedlock and "compromised everything I stand for." This continues to be an issue in the family. "Do I go tooth for tooth or turn the other cheek with my sister?" Mike's high ground sometimes leaves him standing alone, something with which he is very comfortable. "I am willing to be criticized." He is aware that his stances and "pushing

hard" can lead to rejection. He also wonders if this plays a part in his lack of intimacy, "I've never had a serious relationship."

Mike's view of the power dynamic in leadership is based on his belief that he stands by the principles and values he believes in and works to help organizations do the same. Although he was the participant I did not follow in small group, it was apparent in my contacts with him that he is fiercely loyal and sure of himself, and unabashedly leads. Mike makes sense of his world by identifying with nobler notions of people and organizations. With almost romantic devotion, he commits to ideas and others. "The feeling I get from being a leader is great. I am dedicated to caring." Speaking of his leadership teacher he states, "I also realized that I learned to be just like her."

Influence of the Institute. There are some interesting parallels when we look at his caring for others, especially "Carlos." Carlos lost his father at almost the exact same age when Mike's father was injured. Indeed, after *The Institute* he stated, "I think I know why I help Carlos." *The Institute* and interviewing had another impact on Mike. He stated that he needs "to reassess his relationship with his sister and parents." Inspired by the many self-reflection and self-inventory activities to do inner work, he came to the realization that shutting off others "is affecting me."

Mike learned that "leadership includes the evolution of the followers." This is a basic tenet of the transformational leadership theories now so dominant and referred to earlier. He also asserts, "I used to tell. Now, I must show. I need to experience with them and encourage the heart."

One thing that reassured Mike is that "I found out that I have zero conflicts--total congruence with the principles of (my fraternity)." A new fear that emerged for Mike

was the "purity of ideas being destroyed." In a sense this supports his pattern of deep devotion to his core beliefs. I don't want "evil to beat purity" was his way of framing those who unfairly attack the educational initiatives of his fraternity. Offering that "Christ laid down his life for his brother," you can see how he identifies with a role of service to others. After all, he states, "(Our fraternity) fills a hole--like religion."

The only person to talk about new fear *after The Institute*, he observes, "It is scary we bonded so closely, so quickly." Perhaps what scared Mike is the intimacy he enjoyed as it calls into question his independence. Mike's basic view of himself as solo brave leader still stands, but he is much more aware of others in the equation.

Nick

Nick's view of a leader as being the "number one servant" comes from his active and hard-working parents. Having a father as a high school principal, Nick learned to "get the job done." "I learned at an early age that I wasn't going to be the quarterback, so I looked for what I could excel at." Saying that leaders are "born with it" he is forever hesitant to take on the role and not sure if it applies to him. Noting the superficiality of being a leader, he tries to make up for what he thinks he lacks in surface traits. As an athlete, choir leader, and student council president, Nick concedes that leaders "do stick out." A "good talker" and "influential" guy, he says he leads out of necessity.

Being a product of "conservative christian values" he says he wants to be an example to others. By being "first a follower" and then a leader he tries to avoid claiming leadership. One reason is that leaders often become cocky and lose their followers and when he tries to lead, "I do worse and can become overbearing." Nick cites a quote from University of Tennessee coach Phil Fulmer as a great ethic by which to lead. "It's

amazing how much we can get done when nobody is worried about getting the credit." This is a trait modeled by his parents and his high school football coach.

Nick assumes leadership positions when he sees a job that needs to get done. Once leading, he *does* want to succeed. "Who doesn't strive for the perfect season?" This plays out in his conflict over just being the servant and giving to a group and his need to "win." I was surprised by the aggressiveness of his comment, "I want to be feared by other fraternities."

The power and control associated with being a leader is also an ambivalent fit for Nick. While leading he is "stubborn as a mule" and fearless in his loyalty to a position or organization, yet he tries to avoid the appearance of strong ego gratification. On many occasions I saw Nick vacillating between strong leading and passive following.

The main personal benefit for Nick in being a leader is that he gets to contribute to organizations and causes in which he believes, yet gets to do so in a way that appears humble and ethical. All the while, he is able to meet his need for recognition for "getting the job done."

Influence of the Institute. The main impact of *The Institute* for Nick was his awareness that "everyone is born with leadership qualities and that the best leaders are just right for the situation." He also was very proud to find out that he has integrity and that "superficial features don't matter much." He found out that he is true to his core. On the ropes course and during the Human Knot activity he learned humility and the importance of communicating with others. This was particularly important for him because he used to force his way once in a leadership position. Now he believes he has

"less fear of failure because failure is less likely and easier to take when you are on a team." He is convinced that because of *The Institute* he will go to others for more help.

The other key is his new awareness of the importance of self-knowledge and the importance of self-knowledge for an organization. Those one-on-one connections emerge naturally and then leadership roles emerge. Upon reflection he recognized that he was most successful in leading and felt the best about his role when he took the time to really get to know where others were coming from and established a relationship with them.

Kevin

Kevin's early socialization has everything to do with what he believes a leader to be and do. The son of "parents who are great leaders" Kevin learned that "we all can be leaders in all phases of our life." Believing that leaders "take charge, set goals, and are respected," Kevin certainly does all three. He also emphatically states that "leaders handle stress and keep a balanced lifestyle--mind, body, and spirit."

Kevin admits to frequently being stressed, but he is "driven to compete." Citing a commitment to God and his parents, he wants to "leave my mark--leave my legacy." He learned in church group that the purpose of leading is to help a larger group, in that case, to "get the word of God out." He also knows that it is crucial to lead by example. As a captain of a sports team in high school and the president of his fraternity in college, he notes that he can be" impatient and pushy, but...he delegates well." He stated that he asserts himself and his personal power well and concentrates on trying to personally keep balanced.

Much like the other participants in the study, Kevin recognizes that he fears failure. He also knows that to succeed you have to have good people around you. Kevin acquires leadership positions by vocalizing what he believes a group should do and then setting out a clear agenda for how he will accomplish the goals. This has been evident in his rising to the top of virtually every organization to which he belongs.

Influence of the Institute. The main impact of *The Institute* on Kevin was reconnecting with himself and with his mission of serving others. Citing in the exit interview that "Jesus was the ultimate servant," Kevin remembered that his parents have always encouraged him to change the world or improve aspects of the lives of others. After *The Institute* he proclaimed, "I am my chapter's master servant." This reconnection with servant also played out in the power dynamics of the role of leader. "It's not about leading in my direction, but our direction." Whereas before he was not too concerned about eliciting great input from followers, now he is convinced of the importance of this. "I need to listen more" and I want to "make a more personal connection with each member of my chapter. I don't do that." "I need to communicate my ideas to others and recognize their great personal qualities." These are important qualities for the "supreme leader of the house." "We need to connect on mutual values, not the superficial stuff."

The setting of *The Institute*, being separated and isolated, was helpful for him. Kevin was determined to slow down and attach greater meaning to things and was sure that his girlfriend would see the difference in him. The space to be pensive and reflective also affirmed for him that "I am a man of integrity." Because he saw the benefit in clarifying his inner beliefs, he wanted the same for members in his organization and the

organization itself. "I wasn't balanced when I came here. This kind of self-discovery and reflection was lacking in my life. I've been baptized in (my fraternity's) blood."

Cross Case Analysis

Returning to the emergent themes, the data show the paramount importance of early socialization on the way each participant views leadership. All six men had key role models from whom they received a blueprint of what a leader is and does. For Brad it was the athletic competition with his twin. For Tyler, it was the well-rounded athlete Harry Leons, Jr. Dan had his beloved grandfather. Nick and Kevin mentioned their parents, and Mike had his leadership teacher in high school. In each, the family dynamics helped shape their leadership role. The curriculum didn't really uncover much of this, but it came out in the interviews. This finding supports the notions of Borwick (1995) and Chemers (1993) noted earlier who call for a closer look into the deeper motivations and personal family dynamics of leaders.

Each participant was very aware of how he gained his status as a leader. Some were very careful to earn the label first while others simply took charge. In any case, they all were able to take an objective look at whether or not the label was a good fit for them. Kevin, Brad, and Mike eagerly assumed the role with vigor, rarely looking back. Nick, Tyler, and Dan rose to leadership but in a more careful, measured way--each with some ambivalence.

Closely related to the above, the emergent theme of power and control played itself out in interesting ways. Each participant was very sensitive to this issue, especially at the end of *The Institute*. Brad, Mike, and Kevin originally had a view of themselves as leaders wielding significant power and influence. Each was accustomed to this being an

authoritarian or solitary role. Whereas Tyler, Dan, and Nick all saw leaders as powerful, from the beginning they were much more aware of the team and community nature of leadership. By the end, all six participants viewed leadership as a group process and a sharing of influence rather than a heroic or dictatorial act. This notion of leadership parallels the components proposed by Kouzes and Posner (1995) and the transformational model of leadership advanced by Bass (1990) and Burns (1978).

I have earlier made the case that being a leader served some personal/psychological purpose for each participant. For Brad, his self-esteem was fed when he led. "When I'm *not* leading, I just feel horrible about myself." For Kevin, his image as a good man is sustained by leading. This is supported by his references to Jesus and the Christian example encouraged at home. For Tyler, he is drawn to be the balanced man that is admired and respected. By garnering the support of his followers first and leading in so many ways (musical, academic, athletic) he feels good about measuring up to the role models in his young life. The most obvious personal benefit, perhaps, was with Dan. So fearful of never being alone, his multiple leadership activities keep him connected to and nurtured by others. For Mike, being a strong and independent leader that is fiercely loyal to a belief system or organization allows him to care for others and himself in ways for which he may have always longed. These all support the notions of Howe (1996), Cashman (1999), Borwick (1995), and Chemers (1993) who encourage research into the inner world of the leader.

There were two consistent themes that emerged from analyzing the impact of the curriculum on the participants--leadership is done on and by a team, and leadership is done best when the actions of the leader are rooted in a core belief system. These match

the transformational-charismatic-values based leadership paradigm (Lowe and Gardner, 2001) mentioned earlier. Every participant spoke at length about not leading alone after they had completed the program. The concept of transformational leadership was quite evident in that all had a new realization that the act of leading must edify the leader, the follower, and the organization. In order to do this, a respectful relationship built on good communication and mutual trust must exist first. Leadership is done by a team. Every participant in some way related that *The Institute* gave them an opportunity to clarify what their deeply-held values are and that a leader must lead with integrity to those values. Each of the six men left feeling more confident in themselves as a leader because their actions as leaders would now be grounded in something that could not be shaken by fad or resistance.

Conclusions

This study suggests that there is much to learn from a deep, rich, qualitative investigation into the early socialization, motivations, and key life experiences of the students we are teaching to be leaders. As we rush out to meet the perceived national crisis in leadership and leadership education, it is critical that we take a more holistic view of the student. Although this study is limited in its scope because all the participants were white, male, and members of the same fraternity, new understandings of leadership are advanced. The data show that there is much more going on here than previously explored. Team building activities, leadership skills training, and service learning projects all had a strong and positive impact on the participants, which is consistent with the findings of Burkhardt and Zimmerman-Oster (2000). However, these successes do not happen in a vacuum. Each participant through the lens of fears, family

dynamics, and personal models filters the curriculum. The complexity of the experience of leadership for the student is difficult to measure or uncover, but this is exactly what we must do if we are to come to greater understandings of the leadership education phenomenon.

If we are to assess more accurately what is going on in leadership education, as called for by Brungardt (1996), DePree (1989), Lowe and Gardner (2001), Rost and Barker (2000), and others, this study suggests that we must undertake the arduous task of going into the personal stories and narratives of students. In addition to calling for this type of qualitative approach, we know virtually nothing of the long-term impact of leadership education. There is an obvious absence of longitudinal studies of the impact of leadership education courses and experience on college students. Short questionnaires at the end of a retreat give us some information, but how does leadership education help in the long run? Do these students use the information they learn and apply it to their leadership experiences? How does leadership education *really* happen and impact lives?

These are the voices of leadership yet to be heard.

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Appendix A

Curriculum of *The Institute for Men of Principle*

Day One	**Scheduled Activity**	**Description**
	Welcome and Orientation	Orientation to Institute
	Beta Heritage	Introduction to organization and site
	Dinner	
	Teams Course	Experiential activity
	Chapter Meeting One: *Board of Directors*	Small group reflection activity
	Beta Time	
Day Two	Breakfast	
	Chapter Meeting Two: *Community of Leaders*	Small group values clarification activity
	The Leadership Challenge	Presentation of Kouzes and Posner's classifications
	Lunch	
	Children's Burn Awareness Training	Community Service
	Chapter Meeting Three: *Personal Best Leadership Experience*	Small group reflection
	Break	
	Effective Decision Making: *Black Bear*	Small group simulation game
	Recreation and Free Time	
	Dinner	
	Building Partnerships: *Common Currency*	Large group simulation game
	Chapter Meeting Four: *Communication*	Small group work
	Beta Time	
Day Three	Breakfast	
	Introduction to *Giving of Self*	Community Service preparation & training
	The Institute Group Photo	
	Travel to *Giving of Self* Agencies	Local grade schools and nursing homes
	Giving of Self Community Service Experience	Children's Burn Awareness presentations & nursing home projects
	Giving of Self Small Group Reflection	Small group debriefing
	Giving of Self Large Group Reflection	Large group debriefing

	Composite Photos	
	Dinner	
	Chapter and Colony Heritage	Tracing historical roots and artifacts of one's host institution
	Applying the Principles to Daily Life	Ritual education and personal application
	Chapter Meeting Five: *Reflection*	Small group debriefing
	Beta Time	
Day Four	Breakfast	
	Ropes Course	Experiential education
	Lunch	
	Break	
	Facilitating Change: Organizational Change Theory	Presentation to large group: stages of organizational change
	Break	
	The *Men of Principle Initiative*	Large group presentation
	Undergraduate Forum	Large group discussion; undergraduates only
	Dinner and Free Time	
	Chapter Meeting Six: *Closure*	Final small group session - affirmation & reflection
	Social Activity	Oxford Bowling
Day Five	Breakfast	
	Educational Consultant & Intern Opportunities	Large group presentation
	Housekeeping & Sponsorship Thank Yous	Administrative
	Graduation	Large group ceremony
	The Institute for Men of Principle Roundtable	Final activity - Large group affirmations
	Depart	

Appendix B

The coding schema I used was as follows:

(1) Time
- (1.1) Pre-experience
- (1.2) Post-experience

(2) Interview Questions
- (2.1) Definitions of Leadership
- (2.2) Motivations to Lead
- (2.3) Image of Self as Leader
- (2.4) Effectiveness as a Leader
- (2.5) Willingness to Engage in Leadership
- (2.6) Fears About Being a Leader
- (2.7) Hopes to Gain from Experience

(3) Emergent Themes
- (3.1) Socialization
  - (3.1.1) Family
    (family roles, expectations of parents, siblings)
  - (3.1.2) Religion
    (religious training, youth group leadership)
  - (3.1.3) Role Models
    (teachers, family members, friends, celebrities)
  - (3.1.4) Sports
    (leadership on athletic teams, captain of teams)
- (3.2) Styles of Leadership
  - (3.2.1) Servant
    (primary role to serve others and organization)
  - (3.2.2) Superficiality
    (the realization that looks, voice, height are key)
  - (3.2.3) Power Relationships
    (how people influence or control groups)
- (3.3) Therapeutic Aspects of Leadership
  (personal psychological and ego gratification that being in a leadership position offers the leader)
- (3.4) Acquisition and Congruence of Role
  (how does one get to be a leader and what level of comfort does the participant feel with the label?)
- (3.5) Curricular Impact
  (which activities were describes as having the strongest influence on the participant's views of leadership)
- (3.6) The Fraternity
  (specific references to the participant's fraternity)

(4) Field Notes

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